/179 cont./

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Steaming

Steaming (barumbung) is a ritual which prepares bride and groom for their future union. At that time they are still each in his own house. Under the house a pot with water is placed on
[801] the fire, and seven different kinds of leaves are placed in it. The steam is conducted upward through a hollow bamboo pipe toward a hole in the floor in the hindmost part of the house. The bride (or the bridegroom) is seated above this hole, completely wrapped in a sarong. The bride's mother scatters puffed rice over her and moves the incense vessel around her, three times one way and once the other. While doing so, she mumbles a spell. When the bride has sat in this way for some time and has perspired profusely, she is bathed. This is repeated for three days on end. It is believed that in this way even the evil that is deep within her will come out with the sweat so that only the good will remain. It is hoped that thus she will be able to face the coming period of uncertainty in the best possible condition.

Plucking the Eyebrows

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The plucking of eyebrows (bubu') is likewise done before the couple is brought together. On this occasion the bride's mother removes the hairs which would make the eyebrow "not good." It is believed that a person's character is revealed in
826 his glance, and also by the features around his eye. In view of
828 the fact that even an exchange of words between young men
[834] and women is prohibited, the casting of glances is practically the only thing that can be done with impunity. The slight arching of an eyebrow and lowering of the eyelids have their significance. To be greedy of eye (balala matana) is regarded
585 as an inferior quality of a young man. In this ritual the im-
826 portance of the eye and the play of the eyes accordingly finds
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1:Chabot E-5 (1940-1949) 1950 OG6 Makassar OG6

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During a circumcision festival held for a son of the adat community head, he and his little sister also have their teeth filed.

(Photo I. T. C. O.)

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On the occasion of the same festival, the old Imam also cuts the children's hair in a ritual manner.

(Photo I. T. C. O.)

[end plate 9]

1:Alkema & Bezemer--513 E-4, 5 (no date)1927 OB1 Indonesia OB1
Bali OF7
Gorontalo OG4
Borneo OC1
Makassar OG6
Toradja OG11
Savu OF15

G 304 846 [460 cont.] Minahasa — a little piece of wood with cloth wound around it is fastened tightly against the forehead with bands. Every morning when the child is bathed, the piece of wood is taken off, but after the bath it is fastened on tightly again. This is done for 50 or 60 days.

I [304 174 846] This custom, also practiced formerly in Europe as is shown by prehistoric skulls, must have existed everywhere in the archipelago according to Dr. A. B. Meyer in his study, Ueber künstlich deformirte Schädel von Borneo und Mindanao [Concerning artificially deformed skulls from Borneo and Mindanao], 1881; there are, however, no further reports of recent date on this subject.

Br [304]

I 302 852 778 Ritual Haircutting. In the chapter "Nature Worship," mention was made of the special power that is ascribed to the hair as the bearer of much "mana." It is therefore not surprising that the child's first haircut is accompanied by a certain amount of ceremony, such as is reported by Wilken (1) for the Minangkabau,

1. Dr. G. A. Wilken, "Ueber das Haaropfer und einige andere Trauergebräuche bei den Völkern Indonesiens [Concerning the Hair Offering and Some Other Mourning Customs among the Peoples of Indonesia]" (Revue Coloniale Internationale, IV, pp. 351 f.), and Wilken, Verspreide Geschriften [Miscellaneous Writings], Vol. III, pp. 399-550.

MK T 5 82 302 852 where only in special cases [461] is it accompanied by great festivity, among the Makassarese and Buginese and in central Celebes, where the first contact with the ground (see below) is the occasion for it, on Savu and Bali, where it is done at the namegiving, and for many other tribes in the archipelago.

Minangkabau OD10
Makassar OG6
Toradja OG11
Gorontolo OG4

[223 cont.]

000 a. Haircutting (1)

1. For more detailed information see G.A.Wilken, "Ueber das Haaropfer und einige andere Trauergebräuche bei den Völkern Indonesiëns," Revue Col. Internationale, Vol. IV, pp. 391 f.

Mn I 852 302 A no less important ceremony, one that once even had religious significance, is the first haircut of the young child, which takes place with more or less ceremony among practically all peoples, the pagans as well as the Mohammedans. We point first to the Minangkabau Malays, who call this operation mĕmangke-gombaq, the cutting of the gombaq, the locks of hair. These Malays have the custom of shearing the heads of their children completely bare, except for two tufts that remain, sometimes combed and sometimes plaited and decorated with quarters [coins] [224] or amulets. These locks are cut off during the mĕmangke-gombaq, which is accompanied by festivities lasting several days, and afterwards the locks are wrapped in yellow cotton and taken to the father's house. A similar ceremony takes place in Lebong and in the Palembang Highlands.

MK 852 302 554 Among the Buginese and Makassarese, too, the hair of a child is cut ceremoniously when it reaches the age of one, two, or more years, and if the child is a prince, this is done with thrice seven shears. If the child is lower in rank, but of royal blood, then only twice seven shears are required, and for children of lesser rank the number of shears is proportionately reduced; for the lowest class one pair of shears is enough for the operation.

Tr G 852 302 This custom is likewise found among the pagan tribes of the central part of Celebes, as well as among the inhabitants of Bolaäng Mongondou. The latter preserve the hair in a coconut shell, as is also done by the Gorontalese. They hang the shell in front of the house above the steps, where it remains until it falls down of its own accord.

Makassar OG6
Mentawi OD9
Timor OF20

Malays AN5
Batak OD5
Land Dyak OC8
Iban OC6
Javanese OE5

Id [237 cont.]
304 haircutting, which sometimes is done as a symbol of submission.
174 For this reason the married woman had a couple of teeth knocked
585 out to show that she had become the property of her husband.
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After the filing generally comes the necessary second step,
B the blackening of the teeth. For this a kind of varnish, called
MI badja by the Malays and Bataks, is used, which can be obtained
304 in various ways. The Malays of central Sumatra and of the Riouw-
302 Lingga Archipelago make badja by burning a stick of karamunting wood or a piece of the hard shell of the coconut, and the fluid that drips out is caught in an iron spoon and mixed with various ingredients. In some areas of the Padang Highlands, badja is made by burning the same kind of wood under a coconut shell
B in which a hole has been made and above which an iron spoon
LD is held. The smoke that reaches the spoon makes soot, which
Ib is mixed with oil and other ingredients. The Batak and the
304 Dajak of the southeastern division of Borneo and of Sarawak obtain
302 this dyestuff in about the same way. The Javanese go to work
J in a different way to color their teeth. They use the so-called
304 bangon, a mouthwash of coconut water, into which is put a
302 glowing piece of iron that is left in it for a few days. Some-
MK times they chew the rind of a pomegranate before applying the
[304 bangon. The Makassarese and Buginese use a similar method.
302]
Mt Some peoples do not blacken the teeth. It is not done,
T for example, among the Mentawei Islanders, the Timorese, or
A the Ambonese. All these peoples have a high regard for shiny
304 white teeth.
302

We must say a few words about the blackening of the
J [238] teeth of the Javanese, which are filed at acute angles and
304 in relief. It seems that the bangon colors the teeth only where
302 enamel has been removed. In the case of relief-filing, the front surface of the teeth is treated in such a way that the enamel is not entirely removed; part of it remains, with the result that this part is gleaming white on a black background. Those who have their teeth treated this way are generally young men who in later years will have all the enamel removed so the teeth will be uniformly black.

2: Wilken--304 E-5 (ca. 1880) 1893 OB1 Indonesia OB1
Javanese OE5
Malays AN5
Batak OD5
Makassar OG6

[255 cont.]

I MI J 302

b. Coloring the Nails and Eyelids

We still have to mention some other practices for beautification which are used primarily by the Javanese and Malays.

In the first place, we want to mention the practice of coloring the nails red, which is generally common in the Orient among the Arabs, Egyptians, Persians, etc. The coloring used for this purpose is obtained from henna, Lawsonia alba. This plant is known on Java under the name patjar kuku and on Sumatra as hinai, the Malay pronunciation of henna.

J [824]

Hollanders call this plant boomreseda [tree reseda], because its flowers are very similar to our reseda and both have the same odor. A mush is made from the leaves of this plant, mixed with charcoal, and smeared [256] at night on the nails of hands and feet (1).

1. Cf. Veth, Java, Vol. I, p. 568. Van Hasselt, Midden Sumatra, p. 9. Matthes, Makassaarsche Chrestomatie, p. 652. Valentijn, Oud- en Nieuw Oost-Indiën, Vol. II, Part 1, folio 165.

B MK MI I 302

Secondly, we should mention painting the eyelids, which is found principally among the Mohammedan peoples, although it is not general. Among them we can name the Malays, the Buginese, and the Makassarese, and of the non-Mohammedan peoples, the Batak.

For this, tjĕllak, powdered antimony, is used, which is brought from Mecca by the hadjis. The application is very simple. A narrow stripe of the dry powder is put on the eyelid with a pointed bamboo stick (2).

2. Cf. Van Hasselt, op. cit., p. 5. Meded. Zend. Gen., Vol. XXI, p. 19. Matthes, Makassaarsch woorden. see tjallá. Van der Wall, Maleisch woordenb.

I MI 302

New Guinea OJ1
Javanese OE5
Makassar 066
Borneo OC1

[257 cont.]

4. Goudswaard, op. cit., p. 22.

NG 302 Among other Papuans, it is generally customary to let the beard grow and even to decorate it in a peculiar way, for example, at Humboldt Bay (5). [258] Moreover, Sal. Muller mentions some

5. Sal. Muller, Reizen en Onderzoekingen, Vol. I, p. 79. See also p. 59 and Nieuw-Guinea in 1858, pp. 170, 160 and 46.

tribes in the southwestern part who sometimes tie long strings of fruit pits to the beard hair under the chin, with little bundles of kangaroo hair or parrot feathers fastened on like tassels (1).

M J I 302 1. Sal. Muller, op. cit., p. 72.

Originally all the Malayan peoples, not only the women but also the men, wore the head hair long; this is now the case only among the pagan and a few Mohammedan tribes. The Javanese let the hair grow long, as do the Makassarese on southern Celebes; the Buginese and especially the Boni, however, wear it short.

I 302 Among the other Mohammedan peoples it is either cut off or shorn off.

Those who wear the hair long have the custom of tying the hair in a knot or bun, which, among the men is held by a

B 302 headcloth. In former times the hair hung loose, as is still the case among some pagan tribes, for example, the Dajak. In

J 302 554 576 old reports from the Portuguese period, we find the Javanese described as having the head bare, without a headcloth, with the hair hanging loose (2). Still today, even among prominent

2. Groeneveld, Malay Archipelago, passim.